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HOMER McMILLAN

SECRETARY EXECUTIVE COMMITTEE
OF HOME MISSIONS, PRESBYTERIAN
CHURCH IN THE UNITED STATES

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Introduction

This book has been prepared at the request of the Educational Department for the 1930 Home Mission Study Course. It is a brief and concise study outline of the work in which the Executive Committee of Home Missions participates. The book is well written and admirably arranged for study. No teacher, however, ought to confine himself to one text in dealing with any subject. Those who teach the course should prepare themselves to give additional information with each chapter. It is possible that interesting illustrations of some of the chapters may be found in communities surrounding the churches where this course is taught. Material will also be gladly furnished by the Educational Department, Executive Committee of Home Missions, 101 Marietta Street, Atlanta.

The devotionals which preface each study have been prepared in response to requests from leaders of mission study groups. They have purposely been made brief, and are conveniently placed. An additional set of devotionals adapted to the book may be secured from the Stewardship Department, Henry Grady Building, Atlanta.

We record our gratefulness to God for the consecration of the workers on the field whose labors make possible this record. We are no less grateful for the missionary mind and spirit of generosity throughout the church. As we approach this study, may it be with the prayer that the zeal of our workers and the generosity of our givers may keep pace with the widening opportunities before us.

P. D. Miller,
Educational Secretary.

Foreword

This little volume was prepared in response to many urgent requests from mission leaders for a series of studies on the Home Mission work of our own church. It is strictly a denominational book and has to do with the activities carried on by the Assembly's Committee through its various departments, and by the Presbyteries and Synods with which it co-operates.

The book is not a presentation of problems, but a statement of need and a record of service.

HOMER MCMILLAN.

March 1, 1930.

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I

The Home Mission Imperative

"Blessed is the nation whose God is the Lord."

HYMN: *"America the Beautiful."*

SCRIPTURE: Psalm 85.

PRAYER: "O God, who hast made of one blood all nations of men to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after Thee and find Thee. Revive the spirit of missions in Thy Church that all Thy people may earnestly desire the conversion of mankind; and so quicken our hearts that there may be a larger outpouring of prayer and gifts and personal service, to advance the world-wide triumph of Thy Kingdom. Protect the messengers of the Gospel amid all perils; guide them through all perplexities; give them wisdom, strength and courage to make known by word and life the grace of our Lord Jesus Christ; and hasten we beseech Thee, the promised day, when at the name of Jesus every knee shall bow and every tongue confess that He is Lord to the glory of God the Father. *Amen."*

LEADER:

"The land is great which knows the Lord,
Whose sons are guided by His Word.
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate."

HYMN: *"My Country 'Tis of Thee."*

PRAYER: That the study today may make us more Christlike in our sympathies and more generous in our Christian giving.

PRAYER FOR OUR COUNTRY

God bless our native land!
Firm may she ever stand
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save.
By thy great might.

For her our prayer shall rise
To God, above the skies;
On Him we wait;
Thou who art ever nigh
Guarding with watchful eye,
To thee aloud we cry.
God save the State!

—SELECTED.

I: The Home Mission Imperative

The purpose of Home Missions is to win all the people of our own nation to personal loyalty to Jesus Christ, and to carry His Gospel of help and hope to every part of our country, especially to those people and into those places where without aid it cannot plant and support itself.

This year marks the 128th anniversary of organized Presbyterian Home Missions. Before this date Presbyterian Home Missionaries were at work in the United States, but it was not until 1802 that Home Missions in the Presbyterian Church were undertaken in an united way. In that year the Board of Home Missions was organized by the General Assembly. The work of the Home Missionary in that day of beginnings was a comparatively simple undertaking. It had to do largely with the people of a single race and tongue, who were mostly Protestant in faith and patriotic in spirit. Today the work of Home Missions is multiplied and complex. It has to do with a people of many races, divers tongues, different faiths, varying customs, and conflicting ideals. Throughout the years with all the changes incident to the growth of America from a few impoverished and scattered colonies on the Atlantic seaboard to a mighty Republic with boundless resources and millions of population, the underlying and vital purpose of Home Missions has been the same,—the creation of a Christian nation and so of a Christian world.

Significance of Home Missions

Some of the greatest things in human history are taking place in the United States. There is here the greatest mingling of races since the beginning of time. The growth of educational facilities for all classes of our citizenship surpasses that of any nation in any period of the world's history. No nation has experienced the industrial expansion and such accumulation of wealth as has the United States the past fifty years. The people of no other land enjoy so many conveniences and comforts of life, and with it all no nation is pleading so pathetically for more of Christ, or is in greater danger of perishing for the lack of Christ.

But is not ours a Christian nation? Was not America founded by Christian men, upon a Christian book, with a Christian purpose? While it is true that America has the right to be classified nominally as a Christian nation, yet the nation's growth has been so rapid, the changes so many and so vast and the areas so great, that America has not been held to the ideals and practices of the nation's founders.

False religions of every name and kind have crept in and the forces of evil are organized and aggressive. There is not a fact of the Christian faith that is not being denied. There is not a work of Christ's church that is not opposed. A spirit of lawlessness, of iniquity and materialism sweeps over the land.

Large areas of town and country are unreached by the Gospel. Thousands of communities are destitute of religious privileges. In certain sections more is spent for courthouses and jails than is spent for schools. Fifty-seven million of the American people own allegiance to no church whatever. Thirty-six million of the children in this country under twenty-five years of age are without any kind of religious instruction,—Protestant, Catholic or Jewish. America's greatest peril is the spiritual neglect of childhood. Spiritual illiteracy is the forerunner of moral bankruptcy and national decay. The International Association of Chiefs of Police, in a recent convention announced that 85 per cent of all the crimes of violence in the United States were committed by young men and young women between the ages of fourteen and twenty-four, and called for the Christian training of the American youth, by the home, the church and the school as the only means of crime prevention.

Every problem in the nation's life is essentially a missionary problem. The Home Mission progress of this generation will largely determine America's religious future.

America's Widening Influence

Barriers of distance and lack of communication between nations have been broken down and the time has come when America cannot be considered apart from the world, and the world cannot be considered apart from America. The airplane, the radio and the moving picture house have made the world a community, and the most distant nations have become our over-the-fence neighbors in actual knowledge of America's ways. America's Christian profession and her unChristian practices are alike known in the remotest lands. Every phase of America's life touches all nations for good or evil. Missionaries in the East are finding that the greatest obstacle to their work is the failure of the so-called Christian West to live the Christian life.

America is the richest nation the world has ever known, and is the unquestioned leader in industry and commerce. There are fourteen hundred consuls who represent the business interests of their countrymen in as many foreign centers. There are 350 diplomats who continually represent the American government and the

American people at the seats of highest influence and power in other nations. According as these contacts are Christian or unChristian is the cause of Christ advanced or hindered. More than ten thousand students, representing 121 nations and tribes, are studying in American colleges and institutions and learning American ways. According as these institutions are Christian or pagan do we reach the youth of other lands for righteousness or unrighteousness. The churches of the United States and Canada altogether send seventeen thousand foreign missionaries abroad, but every year more than 400,000 tourists, commercial travelers and returning immigrants leave American shores for every nation and country. What would it mean to the Church's world-wide mission program if all these thousands of American representatives were witnessing for Christ?

Here is the imperative of Home Missions! To win America for Christ and make Christian the mighty influences that go out therefrom to dominate all nations is one of the most colossal and far-reaching missions committed to the Church in all its God-given history. A Christian America for a Christian world is the goal. The enterprise of the Church has become one enterprise and missions is no longer a matter of geography but one of spirit and purpose. Every

Home Missionary, whether in a mountain cove, in a city slum or on the lonely prairie, is engaged in a world-wide enterprise as truly as he who labors among the countless millions in a foreign land.

The Home Mission Task

Home Missions is vitally interwoven with all the multiplied and complex problems that have to do with the economic, the educational, the moral and spiritual life of the nation. The bigness and far-reaching significance of this Christian enterprise can be seen only in its relation to the sublime objective of a Christian nation and a Christian world. The one solution of these problems is in the applied Gospel of our Lord, through Home Missions, through Evangelism, through Church Extension and the work of winning men to faith in Jesus Christ. As long as there is anywhere within the bounds of this nation a community without the Gospel, a church necessary to the Kingdom unable to support itself adequately and minister efficiently to the spiritual needs of the people, a race alien to Christian thought and feeling, or a class hostile to American ideals and institutions, there will be a Home Mission need. The last man in the last community is the ultimate goal of Home Mission effort. Its purpose is the thorough

Christianization of America, that America may be a mighty power in bringing the world to Christ. Home Missions is not distinct from, but is organically linked with the mighty task of world evangelization.

The Home Mission Field

The population of the United States is now estimated at 122,000,000. Roughly estimated two-thirds are native "white stock" living in town and country, including 5,500,000 mountain people, 355,901 Indians, 12,000,000 Negroes, 36,000,000 foreign born, or children of foreign parentage of almost every nation, race and tongue, and 4,228,000 Jews and 200,000 Orientals. The total evangelical church membership of the United States represents a little more than one-fifth of the entire population. More than one-half of the whole number are outside the membership of any Christian church, Catholic or Protestant.

"Not numbers alone can measure the size of the Home Mission task. The type of a population and the circumstances under which they live are of more significance than its size. Call the roll of the nations of the world and see if any is unrepresented in the American scene. Describe all sorts of living conditions, from the best to the worst, and see if any is without its counterpart here. List all the influences inimical to Christian progress. They are all to be found somewhere within this great Home Mission field."

The Home Mission Program

The work of the Assembly's Committee is conducted along the following main lines of effort:

1. Employment of evangelists and the development of the spirit and practice of evangelism throughout the Church;
2. Church Extension in communities not having adequate religious privileges;
3. Church Maintenance in communities where the church has been established, and where there is a needed work for it to do;
4. Service ministries to under-privileged and alien peoples, through the church, the school and the community center;
5. Missionary Education, to bring the whole Church to know the full measure and meaning of the Home Mission task and be made willing to furnish the means for its accomplishments.

Home Mission Administration

In the conduct of the work of the Executive Committee there are two general divisions:

(A) The Assembly's Work—that which has been assigned to the Executive Committee as its sole responsibility. In this division the appropriation is made directly to the field, and the work is supervised by the Committee.

(B) Co-operative Work—that which is a joint responsibility. In this division the appropriation is made to the Presbytery or Synod for a specific need, and the work is supervised by these agencies.

Christ said, "I will build my church." Therefore, every appropriation of the Executive Committee for whatever field or type of work, whether for evangelist, preacher, teacher, physician or nurse, is subordinate to the central task and contributory to the main purpose of Home Missions,—planting the church as an evangelizing and saving power in territories where it is needed; and maintaining the church in territories where it has been established.

Home Mission Activities

Among the people of almost every race and language, religion and tradition, class and condition, the Executive Committee of Home Missions aids, either directly or in co-operation with the Presbyteries and Synods, in the support of 650 workers,—evangelists, teachers, physicians, nurses and community workers. This army of Home Missionaries conducts 702 Mission enterprises,—churches, schools, missions, hospitals, dispensaries,—with 304 outstations and unorganized preaching points in the mountains, among the Negroes, the Immigrants, the Indians, the Mexicans, the Jews and the unchurched millions in crowded cities and in lonely country places.

It is impossible to determine the number of people touched directly or indirectly by the Assembly's Home Mission enterprises. When it is realized, however, that the work in 1930 is conducted in more than twelve hundred communities, and that nearly one-sixth of the churches of the Assembly are aided by Assembly's Home Mission funds; that every pupil in a mission school means a contact with a family, and the multitudes reached by the evangelists are considered, the far-reaching influence of the Assembly's Home Mission work upon the life of the Church and the nation will be better understood.

Home Mission Ministries

Home Missions is a spiritual enterprise, and spiritual ministries cannot be fully reported in statistics. There can be an accurate accounting of the monies received and appropriated, the workers supported and institutions maintained, but only the Angels of God, who make note of all that is attempted or done in the Master's name can record the full service of Home Missions in the lives won, the homes strengthened, and the hearts comforted and encouraged. The record is being written in Heaven to the credit of the faithful servants of Jesus Christ, who serve Him in the hard and difficult Home Mission fields, and will be revealed in that day when true service is appraised and the rewards are bestowed.

Home Missions a Growing Enterprise

Every year the Home Mission task becomes larger in its scope and more insistent in its demands. Ours is a growing country, and the Church must extend its work simply to hold its own. While during a quarter century Assembly's Home Mission receipts have increased twelve-fold; and the number of Home Mission workers and enterprises have increased six-fold, the Executive Committee is less able to meet the Home Mission need today than it was twenty-five years ago.

Some of the most significant changes in the history of the Southern States are now taking place. These changes are challenging the Church to new and larger tasks. The increased movement of populations from other sections into the territory of our Assembly; the multiplication of industries; the erection of mills and factories; the rapid growth of cities and suburbs; the development of mines and water power in the mountains; the good roads movement in all the states; the awakening of the under-privileged classes living on the margins and frontiers of the nation's life and their appeal for teachers and leaders,—present conditions that constitute a ringing call for a great Home Mission advance.

If the Church is to meet the spiritual and religious needs of the growing and changing South, the old standards of Home Mission giving will not suffice. The present Home Mission provision is wholly inadequate for this new day and its demands. Many new churches must be built; many old churches must be enlarged, and an adequate ministry must be maintained. Will the Church see the need and respond to the call for enlargement, or must coming generations point to the Home Mission failures of our day, as we now point to the Home Mission failures of those who preceded us?

II

Building the Church

"Let us go into the house of the Lord."

HYMN: *"The Church's One Foundation."*

SCRIPTURE: Act 2:37-47.

PRAYER: "Our Father, we thank Thee for the Church in all the world. We believe her foundation is sure in Christ our Saviour and that because He died and lives again His Church shall ever abide. Bless we pray Thee our own great division of the Church, that through it the Gospel may be preached in all our land and in all the world. We know no other way to save our great nation except to build the Church of Christ strong in its midst. To that end, our Father, bless and prosper every effort we make to extend the Gospel into all hard and difficult places of the land whether in crowded ways of city streets or in quiet places of country sides. We pray for those who preach and teach today that they may have joyful success in Thy service, and for ourselves, that we may not miss the part Thou hast given us in sending these to seek for the hearts of men. Open Thou the eyes of our understanding and the hearts of our feeling until we have become brothers to all men. In Jesus' name we pray. *Amen."*

LEADER: "Church Building."

HYMN: *"I Love Thy Church, O God."*

PRAYER: That the study today may make us more Christlike in our sympathies and more generous in our Christian giving.

CHURCH BUILDING

"God builds no churches! By His plan
That labor has been left to man.
No spires miraculously rise,
No little mission from the skies
Falls on a bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

"The humblest spire in mortal ken
Where God abides, was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Men still must build God's house of prayer.
God sends no churches from the skies,
Out of our hearts must they arise!"

—SELECTED.

II: Building the Church

In this is involved the two-fold service of winning men and women to faith in Christ, and of organizing them into churches. The only effective method of saving a community is through the individual who has been saved by personal faith in Jesus Christ. Wherever the Home Missionary goes men are won to faith in Christ, the church is established, the home is protected, the school is encouraged, and the Sabbath is preserved. Eliminate from our nation's life these uplifting and conserving agencies which the Home Missionary carries into the waste places, and barbarism and degradation will engulf our land.

Home Missions recognizes that social betterment cannot be a substitute for individual conversion. An honest effort for social betterment will naturally follow a genuine conversion. In all the work of Assembly's Home Missions a clear distinction is made between what is primary and secondary in the Gospel of Jesus Christ; between its fundamental aim and the subsidiary results. We rejoice in all that comes from the ministry of the school, the hospital and the community center. But these are by-products. The main ministry of Home Missions is the ministry that saves men and women and little children from the guilt and the power of their sin. America cannot be saved unless each American is saved.

Evangelism Primary

Therefore, winning men and women to faith in Christ is at the center of Home Missions. It is the primary purpose of every activity. The Executive Committee of Home Missions does many things in many places, but does them all to bring men, women and children to a personal acceptance of Jesus as Saviour and Lord. Mission schools for under-privileged classes, the community workers and Bible teachers visiting in unchurched homes and gathering the families into Sunday Schools; the coming of the evangelist for a series of meetings and the organization of a church; the grouping of churches under a Home Mission pastor, is the Assembly's Home Missions at work in practical Evangelism and represents the advance line of our denominational progress in every field of the Assembly. Thousands of human beings in the highways and byways of our country would never hear the Gospel except for the ministry of these heroic men and women.

One of the most encouraging facts in our expanding denominational life is that amid the Church's multiplied activities the redemptive mission and message is not obscured. Everywhere throughout the Assembly there is evidence of a deepening interest in Evangelism, and a growing desire to bring all who are out of Christ to a saving knowledge of the Gospel. This desire is manifest on the part of evangelists, ministers and teachers alike. It is the expressed purpose of the Auxiliary and Men's Work organizations. Every year an increasing number of churches are having evangelistic meetings and making a special effort to reach the unsaved. If an accurate report could be had from all the churches in the Assembly having special evangelistic services during the year, it would be an encouraging record. In many congregations the laymen, in connection with the Men's organization, are making evangelism their objective, and organizing themselves for special services in their own and in neighboring churches. It is impossible accurately to estimate the beneficent results of this service, or the number that are being added to the Church through this effort.

Work for Prisoners and Unfortunates

In the varied evangelistic activities of the Committee there is one unique enterprise in which the Committee participates that is worthy of special note. With the income from a small bequest for the purpose the Executive Committee has a part with other churches in one of the most Christ-like services in which any church can be engaged in looking after the inmates in prisons, road camps, state farms and reformed schools and institutions for other unfortunates, for whose spiritual care no provision has been made. In the Handbook of American Prisons and Reformatories the following reference is made to the work the Executive Committee is helping to do in Virginia:

"This is the only state in which the chaplain is employed by the federated churches of the state. He is recognized by the state as the official chaplain and has the duties ordinarily assigned to this office, but he is a part of the official regime only to the extent that this recognition gives him a semi-official status. This puts the responsibility for the religious work of the prison system where it seems to belong; on the churches of the state and not on the state itself. Until the responsibility for this work is accepted in all state institutions by the churches, as it is in Virginia, it is doubtful whether the religious work in our prisons will be anything more than perfunctory and ineffectual."

Church Maintenance

The organized church is the unit of power in all missionary service. The progress of God's

Kingdom in the world is in the number of churches that are organized and made effective in bringing men and women into vital and living relationship with Jesus Christ. An efficient church is the culmination of the Home Mission program in any community. Other forms of service,—the school, the community center, the Sunday School missionary, the evangelist,—may precede it in time, but an organized church must result if the fruits of the missionary's labors are to abide.

It is probable that one-third of the churches of our denomination are in need of mission funds if they are to be maintained. Many of these churches are expected to make steady and even rapid progress toward self-support. There are others, chiefly in static village and rural communities, which have a work to do for the Kingdom, but no immediate hope of growth or self-support. Few of this class of churches have a full time minister. They are usually arranged in groups of two, three or four churches and served by one missionary.

There are critics of Home Missions who consider this type of church a liability, in that it must be aided and contributes little to mission funds. The average church membership of the Assembly is about 125. More than one-half of the churches in the Assembly have less than seventy-five members, and these churches contain more than one-fourth of the total membership. From these Home Mission churches come the greatest number of ministers and missionaries for the fields at home and abroad. While they may not contribute much in material things, they are laboring for truth and righteousness in the communities in which they are placed, and make large contributions to the spiritual resources of the Church and the Kingdom of God of which they are a part. As children of a family they have a claim to the Church's love and care.

Enlarging the Church

There are two ways by which the Church can grow. One is to increase the membership of *existing* congregations; the other is to establish *new* congregations. One method is evangelism. The other method is church extension. It is a matter of record that fully ninety per cent of all Presbyterian churches in the United States, including the strongest and most influential, had their origin in Home Missions. It is estimated that if the Assembly's Committee could have taken advantage of one-fourth of the appealing opportunities since 1900 for planting churches in new and growing communities by granting the small financial assistance needed to make them possible, these churches would have added 100,000 to the membership of the Southern Presbyterian Church, and these 100,000 Southern Presbyterians would have added at least $1,000,000 annually to the Church's benevolent and missionary contributions. When we consider the condition of our schools and colleges, the enlarging needs of our Foreign Mission work, and the growing deficit in the Home Mission enterprises, could the Church have made a more profitable investment than one that would have increased the number of Presbyterian givers?

Pioneering in Evangelism

The Assembly's Committee co-operates with the Synod of Mississippi in a method of pioneering evangelism that has meant much to the growth of the Presbyterian Church in that state. Graduates from the Assembly's Training School, Richmond, Virginia, are employed to work under the direction of the Synodical Home Mission Superintendent. These women missionaries are sent two by two to establish Christian work in new communities and to revive work in vacant or abandoned fields.

These young women have heroically gone into remote places and identified themselves with the life of the community. By their Christian lives, faithful testimony and willingness to serve they have won their way into the love and confidence of the people. They visit in the homes, organize Sunday Schools which they themselves teach; gather the young people into societies which they lead and train, and conduct Daily Vacation Bible Schools. They arrange for the coming of the evangelist, plan for the organization of a church and canvass the community for funds for the erection of a house of worship.

For eight years this work has been carried on with increasing success. In many communities where the Presbyterian Church was unknown, there is today an organized church with a building, Sunday School, Auxiliary, and Young People's Society. With the Assembly's Training School to furnish qualified workers this method of evangelism and church extension points the way for other Synods to meet their growing Home Mission needs.

Two Areas of Service

There are two "areas" of Home Mission effort which the Committee must always consider, and between which choice must be made when applications for assistance from its very limited funds are received. One is the "liability" area, and represents work that is urgently necessary, but purely missionary and benevolent in its character, and where no returns can be expected other than spiritual and the blessing that comes from ministering to human need, as the Master commanded His Church to do. The other is the "investment" area, where churches can be organized that will not only become evangelistic centers and minister to the religious need and spiritual lack of the communities in which they are located, but churches which will speedily become self-supporting and an unlimited and never-failing source of supply for meeting the growing needs of the missionary enterprises of the Church at home and in foreign lands in the years to come.

Revaluation Needed

It has been the policy of our denomination to expend its Home Mission funds largely in the liability areas. This is because Home Missions in the mind of the Church has been identified chiefly with material destitution. But there is a maximum beyond which any church may safely go in expenditures for purely missionary purposes. The result of this policy is that the whole Home Mission enterprise of the Assembly is sadly hampered by the lack of sufficient income to meet the growing and pressing needs of the very people the Church desires to serve, and must serve if it is faithful to its mission. The work in the mountains, among the Indians, the Negroes, the Mexicans and people of foreign speech, could be doubled if the funds were available for enlargement and equipment; yet back of all these undertakings, as it is back of the whole denominational service at home and in the foreign field, is the work of Church Extension, which means a larger Church with greater resources for all its missionary tasks.

The primary question is, what is a wise proportionate expenditure of funds in order to develop a growing church ever increasing in power to do the work of the Kingdom? From the standpoint of dividends, and the progress of the Church's work in every department, there is no more profitable missionary investment for the Church,—one that will yield continued and enlarging results,—than an investment in mission work for Americans, in a new and growing community in a town or city. There is scarcely a "First Church" in any city or town, or a church anywhere whose contributions are supporting and making possible the great missionary enterprises of the Kingdom that did not have a missionary inception.

Greater Evangelistic Effort

All the leading denominations are alarmed at the increasing number of churches receiving no additions upon profession of faith. These barren churches as a rule are not mission churches. The records show that year in and year out mission churches as a group lead the denomination in their rate of membership increase on profession of faith. If other churches of the Assembly were equally as productive, our denominational growth would be much larger than it is.

Many missionary leaders believe that the future gain in benevolent contributions must come largely from an increased church membership, and that an enlarged evangelistic effort is the basis of future missionary expansion. The missionary program that does not include the cultivation and strengthening of the individual congregation cannot permanently succeed. The individual church is the tree of which benevolences is the fruit. Productive churches are necessary to supply the resources for our great missionary tasks. The great wealth of the nation will be available for the Church's missionary enterprises only when the men and the women who hold the wealth are won to faith in Jesus Christ.

Challenging Opportunities

The stream of population is now turning southward. The large industrial developments that have taken place the past few years are forerunners of the larger developments that are to come. The eyes of the nation are turned this way.

The leaders of great manufacturing and commercial enterprises see the opportunities for expansion. They are wisely seeking strategic locations and making investments in plants and factories to care for the wants of the coming millions. Shall the leaders of the Church be behind in vision and preparedness for building the Kingdom of God? This untold material growth is giving the Presbyterian Church in the South a second chance. Never since pioneer days when the republic was in its making were there such inviting opportunities for enlargement as now challenge in all parts of the General Assembly.

The Executive Committee is able with its limited resources to extend aid to only a few churches each year, and this in the form of loans from the small building funds. Many churches needing assistance can not be helped. The evangelistic work in the mountains is opening up new fields which must have buildings if the results are to be conserved. A similar situation is faced in work for the Immigrants and Negroes. God is wonderfully blessing our evangelistic activities. Has not the time come for the Southern Presbyterian Church to face this great Home Mission need and make an earnest effort to meet it?

Evangelism and Extension is the supreme task of the Church in America. Upon it rests the success of our work in every land. It becomes larger, more urgent, more important every year. An adequate fund to equip our churches and missions and make effective the self-sacrificing labors of our faithful Home Missionaries is the supreme need of the Home Mission Committee. It is for the Church to say whether we are to have a policy of denominational reduction or of expansion. Shall Assembly's Home Missions, after an almost unparalleled service to the Church be allowed to become a diminishing influence because of the lack of funds, or shall there be such a vision and dynamic put into it as will assure the continuance of a growing church. A strengthened Assembly's Home Missions means progress and expansion. A neglected Assembly's Home Missions means denominational retreat and an inevitable decrease in numbers and strength.

III

On the Red Man's Trail

"Other sheep I have which are not of this fold."

Hymn: *"Bring Them In."*

Scripture: John 10:11-16.

Prayer: "Our Father, we thank Thee that in Jesus Christ there is no East or West, no North or South, that all men who love Thee are brothers in Him. We thank Thee for that noble race whom our fathers found in this great land, for their courage in danger and for their generosity in friendship. Forgive us as a nation wherein we have wronged them and turn our hearts to them as unto our brethren this day. Bless our government as it administers its trust for the Red Man; use all the agencies of our civilization to bless and lift their lives. Most of all, our Father, bless the Gospel as it goes to them. May it find warm and ready hearts. Use the pastors of our churches and the teachers of our schools to bring Christ to these our brothers. Lay this need and opportunity upon our hearts today that we may have a part in this ministry of the Gospel unto a people who are dear to Thee. In Christ's name, *Amen."*

Leader: "The Indian‘s Prayer."

Hymn: *"I Will Sing the Wondrous Story."*

Prayer: That the study today may make us more Christlike in our sympathies and more generous in our Christian giving.

THE INDIAN'S PRAYER

O, thou great God on high, we pray to Thee. Our fathers knew Thee not, they died in darkness; but we have heard of Thee; now we see Thee a little. Truly we are wretched. Our hearts are blind—dark as night—our ears closed. Our hearts are bad, full of evil, nothing good. Truly we pray now to Thee, O, make us good. Put away our bad hearts. Give us the Holy Spirit to make our hearts soft. O, make our hearts good—all good. Now, we desire Thee, O, come into our hearts now come Jesus Christ, Thy Son, died for us. O, Jesus, wash our hearts. Behold and bless.

MRS. HATTIE B. BAINUM.

III: On the Red Man's Trail

The Indian population of the United States is estimated at 355,901. Scattered among 193 tribes, speaking fifty-eight languages and living on two hundred reservations, Indians are to be found in every state in the union, with more than one-third of the total in Oklahoma. Approximately 50,000 of the Indians in the United States are unreached by either Roman Catholic or Protestant missionaries.

Paying a Debt

The first word the Pilgrim fathers, the Jamestown colonists and William Penn heard from Indian lips was "welcome." Of them Columbus wrote to his sovereigns, the king and queen of Spain: "There is not a better people in the world than these, nor more affectionate, affable and mild. They love their neighbors as themselves."

From the Indians the Pilgrims received many things. Beginning with the land itself, then the furnishing of the frontier home, were "skins" tanned after Indian methods, cornhusk mats, cornhusk mattresses, pillows of wild duck feathers, brushes of turkey feathers, birchbark boxes and baskets, basswood bowls, woven willow baskets and chairs cunningly backed and seated with pliable inner bark of hickory.

Then came the great staple corn. The Indians had developed four or five distinct varieties, suited to various conditions of soil and climate. The Indian had not stopped with corn. He evolved a perfect garden combination of corn and beans and squash; the beans to twine up the cornstalks without other aid, the squash to shade the ground between the hills and keep down the weeds, and all were cultivated with one hoeing.

The Indian inventor has to his credit the snowshoe, the birchbark canoe, the moccasin, and his wonderful blankets.

But this is not all. Our American Government learned practically all the strategy of modern warfare from the Indians. Also the United States army tents are patterned after the styles of Indian tepees.

Indians and Patriotism

So important was the help of the Indians in the Revolutionary War that General Washington declared that if they had been enemies instead of friends, the Revolution would not have ended in American independence. In the Civil War the five civilized tribes in Oklahoma sided with the Confederacy, and furnished 5,000 soldiers to the Southern army. In the Spanish-

American War the Indians helped to protect the American flag.

There were 17,000 Indians in the World War, 85 per cent were volunteers, 15 per cent were drafted. Ten American Indians were given the Croix de Guerre. One hundred and fifty were decorated for bravery. One winner of the Croix de Guerre was Sergeant O. W. Leader, pure Indian of Oklahoma. He was selected by the French Government as the model original American soldier, of whom an oil painting was made and hangs upon the walls of the French federal building with those of all the Allied races.

"Yet a special legislative enactment was necessary in order that they might have the right in their own native land to apply for citizenship."

Treatment of Indians

There is scarcely anything more pathetic than the record of the Indian's treatment at the hands of our government. So unChristian was our nation's treatment of them that the second century of our national history is known as a "Century of Dishonor." But the Indians are not all gone. The Indian population of Continental United States is now placed at 355,901. It is estimated that 45,000 Indian children of school age are growing up without the privileges of religious instruction, the inherent right of every child. After two centuries of American Christianity less than 40 per cent of the Indian people have been brought to a saving knowledge of the Gospel and there are 50,000 pagan Indians living beyond the reach of any Christian missionary work, many of whom have never heard the name of Jesus.

Indians and the Presbyterian Church

Our Church has been trying to pay this debt. To the service of these people some of the noblest men of our ministry have given their lives. There are missionaries of the third generation serving in Oklahoma. When the Indians were removed to Indian territory in 1831 several ministers of the Presbyterian Church, knowing their need, went with them and served as pastor, teacher and friend.

When our Assembly was organized in 1861, the Indian was acknowledged as our first missionary obligation, and for twenty-eight years the Indian Missions were under the care of the Foreign Mission Committee. In 1889 the work was transferred and since that time the Indian has been a member of the Assembly's growing Home Mission family.

The work of the Executive Committee is limited to the Choctaws and Chickasaws in south-eastern Oklahoma and to the Alabamas in eastern Texas. While not extensive in scope it is a worthy monument to the love, the faith and the perseverance of the consecrated men and women who during the years have given their lives to these needy people. There is no more striking testimonial to the essential missionary character of our religion than the winning of this pagan, native race from ignorance, superstition and savagery to the Christian life and service. While our Indian churches are few in number and widely scattered, and the membership is small, yet in the seventy years of our Church's life many thousands have been won to Christ and have died in the Christian faith.

Indian Christians

The work for Indians can best be described as one of growing need and enlarging responsibility among a responsive and grateful people. Indian Presbytery in the Synod of Oklahoma might well be taken as a model for white Presbyteries to follow. How many white Presbyteries can report every church holding a special evangelistic service, and every church making an Every-Member Canvass for local support and benevolences?

The Indians excel in devotion to their church and in the grace of giving. Some of the largest gifts to Oklahoma Presbyterian College, in fact the funds to meet pressing obligations and to keep the school open, have come from Indians in appreciation of the service of this Christian school to the Indian youth. When more of our church members to whom God has entrusted large wealth reach the point where the Indians stand in their desire to give to the extension of the Kingdom of God, and are willing as the Indians are to give, the Presbyterian Church will make new progress and be inspired to larger spiritual conquests.

Oklahoma Indians

The work in Oklahoma is evangelistic and educational, and is under the direction of Indian Presbytery and the Synod of Oklahoma. Rev. R. M. Firebaugh, Goodland, Okla., Superintendent of the Indian Presbytery, writes:

"The material condition of the Choctaws and the Chickasaws is far below what it was fifteen years ago. This statement may surprise some who have heard wild tales of rich Indians, but there are few cases of this kind, and they, like Jonah's gourd, not for long. To one who shares their fare, and spends the night in their homes this is painfully evident.

"However, this condition of affairs is not without its hopeful signs to those who work among them and have prayed for their advancement. Thousands of them now, as never before, realize that their material condition is in their own hands, and are beginning to work it out for themselves. Their faith in God, their teaching by faithful missionaries, and Christian education will finally win the day for them. In the meantime hundreds of them must go down like moths before the flame.

"The past ten years the pace has been so fast here in Oklahoma that many white people haven't kept step, and have lost themselves, so it is not surprising that this should be the case with the Indians.

"The work for Indians has been carried on by six native pastors, one superintendent-evangelist, and the part time of two white ministers who teach in Oklahoma Presbyterian College. There are twenty-five churches and outstations. The Indian membership is gradually decreasing because the older Indians are passing away and the younger Indians are leaving the country. Our task is to care for a growing work with fewer workers. One man today is doing the work where five men used to be, and where there ought to be ten. When I came to this field eighteen years ago, there were five active white evangelists. Now there is one with a larger territory and more appalling destitution. Our cry-ing need is for two additional white ministers to take the place of those removed by death. This requires an increased appropriation for salaries, houses and transportation, and we hesitate, in view of the Committee's depressing financial condition to make the request. But we have waited so long, and unless we get the funds within the next few years, there is great danger that they will not be needed at all."

Goodland Orphanage, Goodland, Okla.

Because of certain governmental regulations, this school is not directly under the control of the Presbytery. It is governed by a Presbyterian Board, has Presbyterian teachers and looks to the Presbyterian Church for the major part of its support. There is an enrollment of 180. This school takes neglected Indian boys and girls from the forests and gives them a Christian training; prepares the girls for Oklahoma Presbyterian College, the boys for the state school, and sends them out fitted to compete in larger tasks of life.

Oklahoma Presbyterian College, Durant, Okla.

This Christian missionary institution is a creation of the General Assembly and is owned by the General Assembly. While it is open to white girls as well as Indians, it is one of the most worthwhile agencies in this country working for the evangelization and uplift of the Indian people. Here are 165 students; more than one-half of them from the Choctaw, Chickasaw, Cherokee, Creek and Seminole tribes. The college is paying large dividends in the splendid Christian womanhood it is sending out to bless the world.

The history of its growth reads like a romance.

From a $1,000 gift of a missionary to $350,000 in property and endowment is a romance in dollars.

From a one-room mission school to a standard Junior College is a romance in scholarship and intellectual attainment.

From an influence that was local and uncertain to a place of commanding leadership and respect is a romance of power.

All this is just one of our Home Mission projects.

TEXAS INDIANS

The work for the Alabamas is in co-operation with the Presbytery of Eastern Texas. This is a small tribe that emigrated to Texas in the early part of the 19th century. When the land on which they first settled was bought by the white man, they were driven out. Through the influence of Governor Sam Houston two sections of land in Polk County, near Livingston, were donated to them by the state of Texas. From the time of their settlement in Polk County, until the coming of the missionary they were a pagan tribe, with all the customs and superstitions of heathenism.

In 1881 the Southern Presbyterian Church sent missionaries to the tribe. The first were Mr. and Mrs. Currie, of North Carolina, who remained until Mrs. Currie's health failed. In 1890 Rev. W. A. Jones undertook the work and remained until 1899, when Rev. and Mrs. C. W. Chambers came. For more than thirty years they have labored as pastor, teacher and friend.

It is said that Mrs. C. W. Chambers and her daughter, Dorothy, who is now Mrs. B. M. Schlotter, of our Congo Mission, are the only white women who speak the Alabama language. It is against their policy for the women to speak a word of English, and they never use the Alabama language but another dialect when talking with the whites. Mrs. Chambers learned the language in her work with the Indian women and Dorothy grew up on the reservation and as a child mingled with the Indian children and learned the language from them.

The story of this missionary service that has lifted this tribe of aborigines from a band of painted savages to a Christian community is a wonderful illustration of the converting and transforming power of the Gospel of Christ. There is a church of 150 members and a Sunday School with an enrollment of 75. A public school is maintained by the government. Every person between the ages of ten and forty can read and write. Girls from this tribe have gone to Oklahoma Presbyterian College.

For years the Alabama Indians were cruelly neglected by both the Federal and state governments. Recently the Federal Government has made ample appropriation for stock and farming equipment and has provided an agricultural superintendent. The state of Texas has made an appropriation for fifty cottages, which will greatly improve the health conditions, and for an agent to look after the business affairs of the tribe. With this improvement in the physical and material equipment, the Synodical of Texas has contributed the funds for a new church building, so greatly needed for so long a time, and which the Executive Committee was unable to provide. The old frame building, erected more than forty years ago, had so decayed that it was not only unsanitary, but unsafe. The Executive Committee of Home Missions records its sincere gratitude to the Presbyterian women of Texas for this gift of their love.

The Indians do not want our pity. They want national recognition, political freedom and social justice. They want their place in the great American family. They want the home, the school and the church for their sons and daughters. They want protection from the exploitation of the so-called superior white man. When we think of the treatment they have received and of all that has been withheld from them, is it any wonder that Wendell Phillips should have said, "The Indian race is the one which the people of the United States have most dread to meet at the Judgment Bar of Almighty God."

IV

Helping the Backward

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

HYMN: *"Open Mine Eyes."*

SCRIPTURE: Acts 8:26-37.

PRAYER: "Our Father, Thou hast made us members of a great and noble race through whom all the world has been blest. Grant today that we may look upon this as a responsibility as well as a privilege. Use us for blessing and lifting the less fortunate peoples about us. Thou hast made us guardians of weaker men, may we never be their oppressors. We have much need for Thy wisdom and grace in trying to live in this land as Christians should. Use us, O God, to give the light of the Gospel and all that goes with it to our brothers in black. Help us to see that the ground is level at the foot of the Cross, that these are really as dear to Thee as we. Bless our church and all others with us as we try to share Christ with these who live in our midst. Lay this responsibility upon our hearts until every one shall find the part Thou hast for him to do. In Christ's name, *Amen."*

LEADER: "Por Lil Brack Sheep."

HYMN: *"Rescue the Perishing."*

PRAYER: That the study today may make us more Christ-like in our sympathies and more generous in our Christian giving.

"POR LIL BRACK SHEEP"

"Por li'l' brack sheep dat strayed away
Done los' in de win' an' rain;
An' de Shepherd, he say, 'O hirelin',
Go fin' my sheep again.'
An' de hirelin' froun—'O Shepherd,
Dat sheep am brack and bad.'
But de Shepherd he smile like de li'l' brack sheep
Is de onliest lamb he had.

"An' he say, 'O hirelin, hasten,
Lo, here is de ninety an nine,
But dere, way off from de sheepfol',
Is dat li'l' brack sheep of mine.'
An' de hirelin' froun—'O Shepherd,
De rest ob de sheep am here.'
But de Shepherd he smile like de li'l' brack sheep
He hol' it de mostes' dear.

"An' de Shepherd go out in de darkness,
Where de night was col' an' bleak;
An' de li'l' brack sheep he fin' it,
An' lay it agains' his cheek.
An' de hirelin' froun—'O Shepherd,
Don't bring dat sheep to me.'
But de Shepherd he smile, an' he hol' it close
An' dat li'l' brack sheep am me!"

—Ethel Maud Colsons.

IV: Helping the Backward

The historic background of the Negro is heathen Africa, with its ignorance and superstition. Slavery was the first contact with the American white man. Then came abolition, and 4,000,000 Negroes, unprepared intellectually or morally for the keen competition with a stronger race, became free.

The 4,000,000 Negroes in the United States in 1863 have now become about 12,000,000. During this period, through the helping hand of the Christian white people, great progress has been made. Former Ambassador Bryce expressed the judgment that the American Negro, in the first thirty years of his liberation, made a greater advance than was ever made by any other people in a similar period of years.

Of the total Negro population, 85 per cent live in the southern part, and 15 per cent in other sections of the country. During recent years there has been a large exodus from the Southern States to the North and West, attracted by the wages offered in the great industrial centers, and by supposedly larger personal liberty, social and educational advantages.

But the greater number of Negroes reside and will continue to reside in the South. At least 9,000,000 live within the bounds of the Southern

Presbyterian Church. Their presence in our midst presents a challenge and an opportunity. A challenge to Christian people to promote good will and mutual understanding; an opportunity to teach a backward race a gospel of honesty, purity and right living.

The fact that there are about 15,000 Negro ministers in the United States is not of itself an encouraging fact, nor that there are 40,000 church organizations with 5,000,000 members. Christianity without education means to the Negro little more than heathen superstition. Many Negro ministers have had no preparation and are not qualified intellectually or morally for the sacred office.

One of the wisest Negro leaders of today, Prof. Kelly Miller, says, "The great problem in the uplift of the race must be approached through the pulpit. If these 40,000 pulpits could be filled in this generation by the best intelligence, character and consecration within the race, all of its complex problems would be on a fair way towards solution."

A Worth While Service

While the Home Mission work for Negroes is not extensive when compared with that of some other denominations, it is a highly successful one, and is a worth while contribution to the religious welfare of the Negro people. From the beginning the Executive Committee has laid great stress upon the type of ministry required to serve our churches. The training of competent ministers and teachers is an important factor of our Negro work. This service is not confined to our own Church, but ministers and teachers of other denominations have received their training in our schools. In every community where there is a Negro Presbyterian Church, it is the consensus of opinion that it stands for the highest type of morals in social life. In estimating the value of the Presbyterian work for Negroes, its character rather than its scope must be the standard. It emphasizes the activities required in the development of an interested and intelligent church membership.

Much that is being done does not find its way into the statistical columns of the Presbyteries. Hundreds of Christian men and women in our white churches have seen the need and are giving their Sunday afternoons to teaching in Negro Sunday Schools in their communities. White ministers are giving their Sunday afternoons or an evening during the week for services in Negro churches. Christian white men and women are striving to improve health conditions for Negroes and to secure better educational facilities for their children. These are services inspired by the church that cannot be reported in figures, but which should be recorded as a part of the church's contribution to the solution of the Negro problem, which is a problem of kindness and of Christian helpfulness.

THE CHURCH'S PROGRAM

The Home Mission service for the Negroes embraces all the activities that are necessary to lead out and train a people in Christian service. It includes Evangelism, Church Extension, Education, Mission Schools and Conferences as are provided for any other people which the Church seeks to serve. Rev. R. A. Brown, D.D., Tuscaloosa, Ala., is Superintendent of the Assembly's Negro Work.

Evangelistic

The Negro work of the Southern Presbyterian Church is embraced in Snedecor Memorial Synod with four Presbyteries. In addition to these Negro Presbyteries, there are seven Negro churches in white Presbyteries which are supported in co-operation with the Presbyterial Home Mission Committees. The Negro Presbyteries conduct their own affairs, develop their own leadership and participate in all the work of the General Assembly. Presbyterian Negro ministers are universally recognized in the community in which they live and work as the highest type, and they gather about them the best class of Negro people.

In this Department of Church Maintenance, there are thirty-eight ministers who serve fifty-nine churches with five mission points. These churches received two hundred by profession and seventy-five by letter during the year, and they contributed toward their own support and to benevolences an average of $3.04 per member. The Presbyterian Negro membership is about three thousand.

There are thirty-eight Sunday Schools with 2,795 scholars. The Negro churches held nine Daily Vacation Bible Schools with an attendance of 1,293, and conducted seven parochial, or church day schools, with a total enrollment of 775. Sunday Schools for Negro boys and girls is one of the largest fields of service before the white people of the South. There is no record of the number of churches that have accepted this missionary opportunity, but Christian people more and more are recognizing their responsibility for giving religious training to Negro children in the community.

A helpful feature of the evangelistic work is the Conference for Negro ministers held at Tuscaloosa, Ala. This conference is held at the time of the meeting of Snedecor Memorial

Synod, and in connection with the commencement exercises of Stillman Institute. All the ministers of the Synod are brought together for ten days of Bible study and conference on their church problems. Helpful programs are arranged with addresses on Bible themes, Evangelism, Home and Foreign Missions, Sunday School methods and church work.

Educational

Stillman Institute, Tuscaloosa, Ala., is the educational center of our Negro work, and is the pride of our Negro churches. The primary aim of this Christian school is to prepare a trained ministry, and responsible leaders both men and women to advance the Kingdom of God among their own people. The Presbyterian Church has here a great missionary institution, in buildings, equipment, curricula and teaching force for which it need no longer apologize or be ashamed.

In the various departments,—High School, Junior College and Normal, Industrial and Nurses Training School and Theological,—there is a force of eight white and seven Negro teachers, and an enrollment of two hundred students. The school this year will be able to meet the requirements of the Alabama State Board of Education for a Standard Normal School.

BOYS' DEPARTMENT

For almost fifty years Stillman Institute has pursued the purpose of its founder, and during this time has sent more than one hundred young men into our work in the Home and Foreign fields, and into the work of other denominations. From Stillman Institute have come such men as Rev. W. H. Sheppard, the pioneer missionary of our church in Africa; Rev. L. A. De Yampert and Rev. W. A. Edmiston, of our African Mission; Rev. W. A. Young, for many years a successful evangelist in Snedecor Memorial Synod, and many others who are the capable and trusted leaders in our Negro work.

GIRLS' DEPARTMENT

This is a comparatively recent addition to the work at Stillman. "No race rises higher than its womanhood." It is the purpose of this school to give a practical Christian training to Negro girls who wish to go out to found Christian homes, and to be Christian teachers and leaders among their own people. Without lessening in the slightest degree the emphasis which has always been placed on ministerial education and preparation for missionary service, Stillman Institute has broadened its scope and seeks to train her students, both boys and girls, for teaching and other useful walks of life.

A school for Negro girls had its beginning in the hearts of the Christian women of our Church. It was their deep interest in the physical, educational and moral welfare of Negro women, expressed in a generous contribution in 1922 for this specific purpose that made possible a worth while school for Negro girls. Again the loving interest of the women of our Church in the uplift of the Negro race made possible the opening of a Nurses Training School in 1929, by devoting the Auxiliary Birthday Offering to this purpose. In these two schools hundreds of worthy Negro girls will be efficiently trained for lives of usefulness among their own people.

Negro Women's Conferences

No outline of the Church's service for Negroes would be complete that did not include the conferences for Negro women conducted by the Synodical Auxiliaries of the several Synods. These Synodical Conferences for Negro women grew out of a General Conference held by the Superintendent of the Woman's Auxiliary at Stillman Institute, Tuscaloosa, Ala., in 1916. These conferences were so helpful and so greatly appreciated by the Negro women, who were permitted to attend, that similar ones were held in other parts of the church. These have grown in number and influence until conferences are held in practically every Synod each year, in which approximately one thousand representative Negro women have enrolled for Bible Study, Missions, Church Activities, Health and Sanitation.

A prominent leader in Interracial work testifies that these conferences of the Presbyterian Church for Negro women constitute the largest contribution to a better racial understanding.

CO-OPERATIVE MISSIONS

In four Southern cities, with large Negro populations, there are well established Institutional Missions, that minister to the spiritual, educational and physical welfare of the negro race.

Presbyterian Negro Missions, Louisville, Ky.

This work was begun in July, 1898, by a group of six students, one of whom was Rev. John Little, D.D., the present Superintendent, who has been with the work continuously since the opening day.

In the thirty-two years it has grown from a small Sunday School to two large institutional churches, with about fifteen hundred people attending their services, classes and clubs, which are carried on under the direction of ninety-seven white teachers in two buildings, which are open seven days each week.

The missions believe in keeping their people and especially their young people and children in touch with the church during the week. With this idea in view, sewing, cooking, shoe mending, bath house, and boys' and girls' clubs are a part of the weekly program during the winter months.

In the summer the Daily Vacation Bible School and playground link up the children with the Sunday work. For ten years it was not possible to invite new pupils to Grace Sunday School, since those who attend crowded the house.

This mission has just completed a new plant costing more than $100,000, the gift of the Presbyterian churches of Louisville, Ky.

Presbyterian Negro Mission, Atlanta, Ga.

This mission embraces two centers, one in the Pittsburgh section of Atlanta and the other in Decatur. The work is a joint enterprise between the Executive Committee and the Presbytery of Atlanta.

In connection with the Pittsburgh Mission there is the Rice Memorial Church with over one hundred members and a regularly installed pastor. There is a manse and mission building with auditorium, kindergarten and sewing rooms and a basement for the Boys' Club and cooking school. The work includes all of the activities of an organized church with preaching services, a Sunday School taught by volunteer white teachers from the Atlanta churches, a Christian Endeavor Society and Auxiliary, together with programs for community service and betterment. There is a kindergarten with an average attendance of one hundred and fifty, and a Daily Vacation Bible School is held in June each year with an enrollment of over five hundred, and is the largest in the state of Georgia. In addition to the superintendent there are three paid workers

Seventeenth Street Mission, Richmond, Va.

The Executive Committee of Home Missions co-operates with the Presbytery of East Hanover in this successful work for Negroes. The mission is conducted by students from the Seminary and the Assembly's Training School, and includes all the activities of a church with regular preaching services and a graded Sunday School with departments and classes.

The mission affords a splendid field of practical mission service for the students in the Seminary and Training School, not only in teaching, but in personal work and visitation. Every Friday afternoon at least thirty students from the two schools go down into the mission district to visit in the homes, seek out sick folks and absentees from Sunday School, and carry the Gospel in a personal way.

Presbyterian Negro Mission, New Orleans, La.

The latest development in the Committee's co-operative Negro work was the opening of a Negro mission in New Orleans in co-operation with the local Presbyterian churches and under the leadership of Rev. U. D. Mooney, D.D., who resigned the pastorate of Napoleon Avenue Church to lead in this purely missionary and Christ-like undertaking. In the city of New Orleans there are 130,000 Negroes, whose physical surroundings and spiritual conditions are little better than those living in a pagan land. There is every prospect that the Presbyterian Church, because of the interest and support of the Presbyterian people of New Orleans will have another great mission for the evangelization and uplift of the Negro race.

In outlining the service that our Church is attempting to render this backward people, we should remember that this is not enough. Our personal obligation cannot be discharged by contributions for the maintenance of churches and schools for Negroes. There is also the obligation to live the Christian life in all our dealings with them. Our Christianity will express itself toward the Negroes first, as we deal with them in our homes as servants. This is the acid test. Then, in the streets, and working places as laborers. What doth it profit our Christian testimony if we are concerned about the economic and spiritual condition of Negroes far away, and fail to do the Christian's part in dealing with them in our daily life.

V

Developing a Great People

"I will lift up mine eyes unto the hills."

HYMN: *"Others."*

SCRIPTURE: John 15:8-16.

PRAYER: "Our Father, like the Psalmist of old, we would lift up our eyes unto the hills today. We thank Thee for their grandeur and beauty, for their power and possibilities. More than these, we thank Thee for the great people Thou hast preserved among them. We pray for them today that in the Gospel of the Lord Jesus they may find the salvation for their homes and communities in these changing and restless days. We covet for Thy Kingdom the fine boys and girls of all our hill country. Bless our ministry among them, that pastors and teachers may lead men to Thee. Give us a part in this ministry through our prayers and gifts for the churches and institutions Thou hast given us there. Save for our nation this great people by saving them for Christ. In His name we pray, *Amen."*

LEADER: "A Prayer of the Hill Country."

HYMN: *"I'll Go Where You Want Me to Go."*

PRAYER: That the study today may make us more Christ-like in our sympathies and more generous in our Christian giving.

A PRAYER OF THE HILL COUNTRY

Lift me, O Lord, above the level plain,
Beyond the cities where life throbs and thrills,
And in the cool airs let my spirit gain
Thy stable strength and courage of Thy hills.

They are Thy secret dwelling places, Lord!
Like Thy majestic prophets, old and hoar,
They stand assembled in divine accord,
Thy sign of 'stablished power for evermore.

Here peace finds refuge from ignoble wars,
And faith, triumphant, builds in snow and rime,
Here the broad highways of the greater stars,
Above the tide-line of the seas of time.

Lead me yet farther, Lord, to peaks more clear,
Until the clouds like shining meadows lie,
Where through the deeps of silence I may hear,
The thunder of thy legions marching by.

—MEREDITH NICHOLSON.

V: Developing a Great People

The problems of the mountains are the problems of a backward people who need only a helping hand to enable them to take their rightful place in the forefront of the nation's life. In the two main mountain areas of the Church—the Appalachian region of the East, and the Ozark region of the West—there are approximately 4,000,000 people peculiarly in need of the Home Mission ministries embraced in the church, the school and the community center.

The people of the mountain sections of ten states lie within the bounds of our General Assembly and constitute the peculiar Home Mission obligation and challenge of the Church. Peculiar, because of consanguinity and because of their descent from Presbyterian stock, facts emphasized by Theodore Roosevelt in his "Winning of the West" and by Dr. Raine in his "Land of Saddle-Bags." Isolated from contact with world progress, they remain substantially pioneers as were their fathers. Without access to the privileges and opportunities of the twentieth century, the duty to take these things to them has devolved upon Church and State. For many reasons progress has been slow and often discouraging.

Decreasing Isolation

Highways are the avenues of religion and culture. The missionary achievements of the Apostle Paul would have been impossible without the Roman system of highways. They not only permitted the journeys of the Apostle but made mobile all the resources of the early church. Good roads, together with all things that move over them, are coming with startling rapidity to the mountains. Many communities that a few years ago knew only by hearsay of the great throbbing world are waking to the thrill of its influence, rolling to them over the gleaming surface of the state highways. Revised ideas, ideals, dress, scale of living, and spiritual, intellectual and economic activities are the order of the day. While for years to come there will be vast areas of isolated and neglected people, the leaven of progress is at work and calls for an even more vigorous program, with a progressive readjustment of emphasis upon the pastoral-evangelistic as distinguished from the educational.

Material Development

Many changes are taking place in the mountain regions. The introduction of industries, and the development of natural resources, providing more money and facilities for better living; the incoming of many people from the outside; the development of the public school system; the splendid progress in construction of roads; the increased efficiency and authority of the courts of law, are some of the changes that are profoundly affecting the work of the Church for mountain peoples.

A great industrial era is in the beginning in the Southern Appalachians. Business forecasts indicate that this will be one of the richest sections of the United States. One who was reared in these mountains, and who is acquainted with almost every section and county says:

"The natural resources are tremendous. Undeveloped water power of staggering volume sleeps beneath these mountain currents. The earth holds mining products of untold value. The capitalists of the nation see it, and are coming with their mills and factories. Towns are becoming cities and villages are growing into towns. Farmers are improving their methods, and increasing their rewards far above the old line farming of other days. This all means that more people are coming here, and that there will be a larger Home Mission work for the Church in the coming days."

THE CHURCH'S PROGRAM

The program of the church in the mountains has in view the four-fold needs of the people—spiritual, intellectual, physical and industrial. So linked are these needs that little progress may be made in one direction unless progress is being made in all. Conversely, financial destitution implies physical, mental and spiritual destitution.

In the administration of the Mountain Work there are two divisions:

I. *Assembly's Work*

This embraces the work of the Soul Winner Society and is administered by the Executive Committee through Rev. E. V. Tadlock, Superintendent of the Mountain Department. The larger part of this work is in five eastern Kentucky counties and is now included in Guerrant Presbytery. It was transferred by its founder, Dr. E. O. Guerrant, to the General Assembly and accepted by the Assembly as its responsibility. Previously, this area constituted the backyards of three Presbyteries. During a period of thirty years the records show that much of this time there was only one ordained minister working in the territory, and that only one church made a report to the Presbyteries. At present there are thirteen ordained ministers, and eleven churches in Guerrant Presbytery reporting contributions to all the Assembly causes. There is a well-organized Presbyterial with eleven Auxiliaries. The annual eastern Kentucky Young People's Conference brings together more than one hundred choice young people.

Evangelistic

There are in Guerrant Presbytery twenty-four pastors, evangelists and community workers, serving twenty-four churches, fifty-eight Sunday Schools and twenty-five unorganized preaching points. The productiveness of this work, in the number of those reached for Christ is revealed in the report of the Mountain Superintendent for the year:

"One hundred eighty-two were received upon profession and forty-six by letter; one hundred fifty-five adults and thirty-three infants were baptized. The number of infant baptisms,—largely from mountain churches,—shows the development of the ideal of the Christian home, and the increasing acceptance of parental responsibility for its maintenance. There are fifty-eight Sunday Schools with 4,118 pupils. About one-half of these Sunday Schools are outstations in remote communities without regular preaching services, and provide the only religious privileges available. Many should be organized into churches, but for lack of funds to give pastoral supervision."

Notwithstanding changing conditions and decreasing isolation, hundreds and thousands of boys and girls of the finest American stock are living under the most undesirable economic, educational, social and religious conditions. There are still hundreds of neighborhoods in which no Sunday School is to be found, and that are without religious services of any kind. In the Appalachians of the Southeast and the Ozarks of the Southwest there are thousands of men and women and little children who are spiritually perishing for the Gospel of Christ.

The following from an article by the Superintendent tells how great is this need:

" 'Mister, ain't we never goin' to have no more Sunday School?' three mountain boys about twelve years of age demanded of the Superintendent of Mountain Work. That was four years ago.

"No, they have had no more Sunday School. The contributions of the churches to the causes they through the General Assembly had committed to the Executive Committee had slumped tremendously. The Assembly had enjoined upon its Committees to shape their programs to their incomes. Year after year contributions have decreased. That is why an increasing number of boys and girls in the mountains 'aint never goin' to have no more Sunday School.'

"That question rings in the ears of the Superintendent. It has rung louder year after year. The din of it almost drives him mad. How would you like for those sturdy mountain boys to look into your face and ask that question? After all, it is yours to answer, not mine. Would that the din might be in the ears of every member of our Church. What if that boy, the idol of your heart, were brought to circumstances where he had to look to someone and say, 'Mister, ain't we never goin' to have no more Sunday School? Ain't they?'

" 'I was raised to believe that the Presbyterian Church was the greatest and best church in the world. And now it has closed our church and sold the building, and my children will grow up to be heathen.' Do you blame that little mountain mother because she is bitter? There were tears in her eyes, a great ache in her heart, and a terrible disillusionment. It is a sad thing to withhold the Gospel from those who have it not. It is a tragic thing to withdraw it from those to whom you have given it. Do you not see that we are losing the confidence and respect of our mountain people? What boots it to explain that 'the greatest and best church in the world' is failing in its liberality to the Home Mission cause!

"These mountain Presbyterians are your brethren. Those workers are your missionaries,—the skirmish line which the Church has thrust into the realms of the prince of darkness. The trumpet is sounding retreat. It is time to decide whether or not the men and munitions you have thrown into the battle through the years are to be sacrificed and the mountain expedition written off as the church's Gallipoli.

"I do not believe that such is the intention of the church."

Educational

It is the policy of the Assembly's Executive Committee not to maintain a Mission School in any community in competition with the public school, but to pass the educational responsibility to the state at every place where the arrangement can be made. Only those schools receive appropriations from the Assembly's treasury that have a definite educational responsibility, or are needed for training a Christian leadership. Every mountain school of the Assembly is an evangelistic center from which teachers and pupils extend Sunday Schools and Gospel services into the surrounding territory.

The following is a list of the Assembly's Mountain Mission Schools:

Institution	*Post Office*
HIGHLAND INSTITUTION	Guerrant, Ky.
STUART ROBINSON SCHOOL	Blackey, Ky.
BROOKS MEMORIAL ACADEMY	Canoe, Ky.
CANYON FALLS MISSION	Canyon Falls, Ky.
LEVI MISSION	Levi, Ky.
SYNODICAL SCHOOL	Madison, W. Va.
BLUE RIDGE ACADEMY	The Hollow, Va.

In these seven schools supported by the Assembly's Committee there are fifty teachers and 895 pupils. With few exceptions the teachers are college graduates and many of them are specially trained in their line of work.

The mission school was the outgrowth of experience in evangelistic effort. Rev. E. V. Tadlock, Superintendent, tells of their necessity and of their development:

"Pioneer evangelists in the mountains found themselves facing insuperable obstacles. There was stubborn prejudice and opposition to 'paid preachers' and 'brought on religions.' There was a total lack of capable and dependable adult leadership. Among a people where individualism was rampant and the first lessons in co-operation unlearned, schism and faction immediately developed. Such churches as were organized quickly disintegrated. There was no foundation upon which a church could be built.

"It became evident that if the mountains moved forward it must be upon the feet of little children. Consecrated teachers were introduced, most of them women. They started schools. There were almost no school buildings in those days. The beginnings were small indeed. Many of the teachers gathered their groups under the shade of a great tree. Only the little ones came at first, and the work was primary. They were taught the a, b, c's, and numbers, and of the Father in Heaven, who loves and cares for all, and His Son, the Christ, who came to be the propitiation for their sins, that they might live holily and happily. The people early appreciated the value of 'larnin', and proud indeed became the parents who could point to a child as a 'pure scholar.' The children grew and progressed. Others came. It became necessary to introduce higher grades and better equipment. Teachers won their way into the confidence and affection of the communities. The people co-operated in the erection of school buildings. Sunday Schools were organized and tolerated. Preaching services were held and the Gospel invitation extended. The children began to respond, not rapidly, because of parental objection and community prejudice. The process has been long and tedious; but step by step the foundation is being laid ever more broadly and deeply. Few students remain in boarding departments without becoming Christians. Many of the graduates have erected Christian homes. Some of them are church officers and Sunday School teachers. Scores run public schools. Many are pursuing their education in normal schools, colleges and universities. The fruition of the effort eternity alone can measure.

"The wisest and most successful of all the mountain missionaries,—out of whose labors a strong Presbytery has grown,—said, 'I would not attempt a church operation in the mountains without a school at the heart of it.' It is apparent to those versed in the work that for a good many years to come the maintenance of several strategically located, efficiently equipped, well-manned schools is essential to the success of the church program. In the Highland Institution, the Stuart Robinson School and the Blue Ridge Academy we have such schools. Dr. B. Warren Brown, in his survey of the educational institutions of the Church, highly approved these schools and expressed his conviction that they occupy a place of indispensable and increasing service.

Medical Work

When Dr. E. O. Guerrant established Highland School and Church at Guerrant, Ky., he also built a small hospital. It was his intention that the hospital with a resident physician and nurse should become the health center for a vast and medically destitute section. The Committee found it difficult to secure the services of a resident physician and there were long intervals when the school and orphanage were dependent upon physicians from a distance. Because of the Committee's responsibility for the health of the teachers and pupils at this institution and at the schools in communities without medical advantages, Dr. E. P. Guerrant, Winchester, Ky., was employed for this service. Over a period of years upon a small salary and at considerable expense of time and effort Dr. Guerrant rendered the Church an invaluable service. Often by his skill and judgment, when schools were demoralized by epidemics, disaster was averted. By his fine service Dr. Guerrant greatly endeared himself to the mountain workers and people, and the Executive Committee records its grateful appreciation of all that he has done.

Dr. E. J. Knopf, a competent physician and surgeon, with a registered nurse to assist him, has been secured for this work, and is now located at Highland Institution, Guerrant, Ky. The Committee has now returned to the original plan of a resident physician to serve this school and community and supervise the health conditions of its other schools in eastern Kentucky. The work formerly done for the Executive Committee by Dr. Guerrant will now be done by Dr. Knopf and his assistant.

II. *Co-operative Work*

The Assembly's Executive Committee gives financial assistance to eight Presbyteries for evangelistic and mission school work for the mountain people,—Abingdon, Asheville, Athens, Holston, Knoxville, Ouachita, Washburn and Winston-Salem.

Educational

The Committee shares in the support of the following schools:

ABINGDON PRESBYTERY

Institution	*Post Office*
Baldwin Ridge School	Grundy, Buchanan Co., Va.
Bethesda High School	Ocala, Va.
Franklin High School	Indian Valley, Va.
Grundy	Grundy, Buchanan Co., Va.
Girls' Industrial School	Foster Falls, Va.
Hoot Owl Hollow	Big Stone Gap, Va.
Lewiscot Presbyterian Institute	Big Stone Gap, Va.

(In these schools there are 115 orphans or homeless children entirely dependent for support.)

HOLSTON PRESBYTERY

Bad Creek School	Honeycutt, N. C.
Buladean School	Buladean, N. C.
Cove Creek School	Roan Mountain, Tenn.
Hughes Chapel School	
Lees McRae College	Banner Elk, N. C.

KNOXVILLE PRESBYTERY

Lynn Bachman Memorial School and Home, Farner, Tenn.

ATHENS PRESBYTERY

Rabun Gap-Nacoochee	Rabun Gap, Ga.

OUACHITA PRESBYTERY

Caddo Valley Academy	Norman, Ark.

WASHBURN PRESBYTERY
MOUNTAINCREST SCHOOL . . . . Mountaincrest, Ark.

WINSTON-SALEM PRESBYTERY
GLADE VALLEY SCHOOL. . . . . Glade Valley, N. C.

In these seventeen co-operative mountain mission schools there are ninety-one teachers and 1,698 pupils. There is not one of these schools that is not rendering a distinctive Christian missionary service. It will be noted that in this list are some of the most prominent and best equipped mountain missions of the Church,—Rabun Gap-Nacoochee School in Georgia; Banner Elk in North Carolina; the Grundy School in Virginia; the Lynn Bachman Memorial School and Home in Tennessee; and Mountaincrest School and Caddo Valley Academy in Arkansas.

School of the Ozarks

No list of mountain mission schools would be complete that did not include the School of the Ozarks, Hollister, Missouri. In equipment and teaching staff and in student body it is one of the most important missionary institutions in the bounds of the General Assembly. It is maintained by the Synod and serves a large and needy section in southwest Missouri and northern Arkansas, where there are approximately 1,000,000 people similarly situated as their kindred of the Southeast. With the assistance of the Assembly's Committee this school is to be made the center of an enlarged evangelistic and church extension program, which will follow the boys and girls from the school back to their home communities, which have no church and Sunday School privileges.

Evangelistic

In the evangelistic work in the mountains there are forty-three pastors, evangelists and community workers, who serve seventy-seven churches and missions with three hundred sixty-three Sunday Schools and outstations.

This mountain work is not only wonderfully productive in the number of people reached, but it is a work that is laying the foundation for a great church in a region of untold material wealth, that in the years to come will be able to make large financial gifts to every department of the Church's work.

VI

Neighbors of Many Races

"But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

HYMN: *"Wonderful Words of Life."*

SCRIPTURE: Ephesians 2:13-22.

PRAYER: "Our Father, we remember that Thy Son once came from a Distant Land to dwell here among men. We thank Thee for those who loved Him then. Thou hast sent peoples from all lands to dwell amongst us. Grant that we may be to them neighbors and friends that in the loneliness of broken bonds they may find the new ties of Christian love. Deliver us, O God, from the sin of arrogance and pride, from selfishness and seclusion Give us wisdom and winsomeness in trying to be friends to these who have come from distant lands. Bless all those who have given themselves to this ministry of love among the strangers in our midst and above all things else may they introduce them to Jesus. Use our prayers and gifts, our lives and influence, to bring all who seek our shores to know the Christ. In His name, *Amen.*"

LEADER: "Save Them for the Nation."

HYMN: *"What Will You Give to Jesus."*

PRAYER: That the study today may make us more Christ-like in our sympathies and more generous in our Christian giving.

SAVE THEM FOR THE NATION

Christian, dost thou see them,
Coming to our shores;
Men from every nation,
Knocking at our doors?
Christian, up and meet them;
Save them for the Nation;
Save them by the Cross.

Christian, dost thou know them;
Brothers, by His grace;
Clothed in dark-skinned bodies,
Of another race?
Christian, up and save them;
Save them, ere they're lost;
Save them for the Nation,
Save them by the Cross.

Christian, dost thou feel them
Souls weighed down by sin;
Living in the darkness
Where no light comes in?
Christian, up and save them;
Save them ere they're lost;
Save them for the Nation,
Save them by the Cross.

—J. R. Paddock.

VI: Neighbors of Many Races

"To be a great nation does not mean to be of one blood, but it must be of one mind. Unity of spirit is of more importance than unity of race."

The foreign "white stock" in our population exceeds 36,000,000. The vast foreign population is largely congested in industrial centers, and many of the largest American cities are more foreign than American. Approximately one-fourth of all the children in the United States live in the homes of the foreign-born. The foreign language press in America includes some 1,500 publications with a circulation of 8,000,000 copies, and a reading public of possibly 16,000,000. It is estimated that one-tenth of the Mexican nation has come to the United States the past twenty-five years. The Jewish population is 4,228,000. There are 161 cities and towns that have one thousand or more Jews as a part of their population.

The foreign language work of the Executive Committee embraces missions for Cubans, Czecho-Slovakians, Chinese, French, Hungarians, Italians, Jews, Mexicans and Syrians. These missions are conducted in co-operation with the Presbyteries in which they are located.

While all these missions center about the church, and the organization of churches is necessary to the greatest good of the people we wish to serve, yet the primary motive for foreign language work is not to add to our membership. It is to minister in Christ's name to a people who are in need of the Gospel. God is blessing the labors of our missionaries, and many of these people, who by language, custom and religious traditions, seem to have little in common with the Protestant faith, are responding to the Gospel appeal. Churches are being organized and the membership is taking its place in the life and work and fellowship of our Church, along with those who have behind them generations of Protestant ancestry.

The following is a list of our foreign language Home Mission enterprises:

Cubans

These missions are at Tampa and Key West, Florida. In Tampa there is an organized church with thirty-five members and a Sunday School enrollment of 203. The Cuban pastor is assisted by a group of consecrated workers from the American churches. The presence of 20,000 Cubans and 8,000 Italians in Tampa presents a real challenge. There are not more than two hundred evangelical Christians in this community of more than 25,000 Latin-speaking people.

A larger church building is needed to accommodate the growing Sunday School.

The farthest south church in our Assembly is in Key West on the tip end of Florida and ninety miles from Havana, Cuba. Here we have a bi-lingual church for Americans and Cubans with Rev. Alfred de Barritt, a competent and consecrated minister in charge. The urgent demand of this church, serving Americans, Cubans, soldiers, sailors and tourists from America and abroad, is a church building adequate for its needs and worthy of the General Assembly to which it belongs. Such a building is beyond the ability of the local congregation, and the Committee, with its enlarging task and decreasing income has not been able to provide it. An adequate church building for Key West should no longer be delayed.

Czecho-Slovakians

This work is at Prince George, Virginia, in the Presbytery of East Hanover. The missionary pastor, Rev. Adolph Makovsky, writes:

"The majority of farms in Prince George County are owned by the Czecho-Slovak people. Several of our families belonged to the Reformed Church in Europe and were the foundation of our church here. Other families were added year by year, so we now have over twenty families in the church and some individuals. Though we are losing some of our young people to the cities and by inter-marriage with the Americans we have a small growth every year. There are always some new people who come and buy or rent the abandoned farms, and as most of our families are large we have every year a class of cathechumens of ten or twelve who receive special instruction in the Bible and the catechism before they are confirmed.

"All our apportionments are paid and we have several generous collections for special causes. One is at our Thanksgiving Day service for the relief of the Protestant churches in Europe. We keep our buildings nice and have bought a good lighting plant, so we have electric lights in the church and in the manse.

"I serve the church in Prince George and preach once a month at Quinton, sixty miles from here, where we have three families that belong to the church and three others that attend the services, but are not yet ready for the church. We hold the services there in homes. In my absence our elder conducts the services and reads the sermon.

"Every year we use more English language in our work. Since the immigration was so restricted we have very little addition from Europe. Our young people are Americanized and many marry with Americans. We feel we are just filling the gap between the old country and this better country. With the help of our Lord we strive to fill that place faithfully. Our church is deeply grateful to the Southern Presbyterian Church for the support of our work."

Chinese

This work is in the city of New Orleans and in co-operation with the Presbytery. There is a mission with a Sunday School and frequent services in a building which the Presbytery owns. Miss Lois Garrison is in charge of the mission, and the superintendent and teachers of the Sunday School are provided by the various churches. It has never been practical to organize a Chinese church. Converts of the mission unite with the church of their choice. There are five or six Chinese members of the Canal Street Presbyterian Church. Some of the Chinese trained at this mission have gone back to their native land and carried on there most successfully the same work.

French

The work for the French people in Louisiana is conducted in the country districts adjacent to New Iberia, Jeanerette and Houma. Several

Sunday Schools have been maintained. As an illustration of the fruitfulness of this work there is an organized church at Bayou Bleu in La-Fourche Parish with about seventy-five members, practically every one of whom came from the Romish Church. Rev. and Mrs. Nelson Blackburn and Rev. and Mrs. Pierre Danis are the faithful and successful missionaries among the foreign-speaking people.

Hungarians

There are missions for Hungarians in Louisiana and Virginia. At Hammond, La., there is a growing and prosperous church of ninety members, with Rev. Alexander Bartus, the regularly installed pastor serving a large Hungarian colony at this place.

The Hungarian work in southwestern Virginia centers at Norton, with several outposts. There are about 150 members and the missionary reaches many more in the various mining camps which he visits. This work has a far-reaching influence throughout all this section.

Italians

The Italian work is located in Galveston, Texas, and in Kansas City, Missouri. The Italian Institute and Central Chapel, with a branch known as the Northeast Italian Mission, is maintained in co-operation with the Central Presbyterian Church, Kansas City. This mission, with Rev. J. B. Bisceglia, Th.D., as pastor, stands unique in the bounds of our Assembly in its Christianization work among immigrant peoples. It has been described as the most successful mission for Italians in the United States.

There is an active church membership of 160, rescued from atheism, indifferentism and Romanism; a well-organized Sunday School with seven departments; a Junior and a Senior Christian Endeavor Society, and the first Italian Auxiliary in our Assembly. This mission has the distinction of taking under the care of Presbytery as candidates for the Gospel ministry the first young men of Italian extraction in the history and within the bounds of our Assembly. There are now four ministerial candidates. One of these young men, Mr. Walter Passiglia, is studying in Union Theological Seminary, Richmond, Va. The institute is helping these young men through college and the seminary. The Executive Committee rejoices in the promise that from our own work are coming ministers and leaders needed for other Italian centers.

In Galveston, Texas, there is an Italian Presbyterian church of thirty-five members, with Rev. Arturo D'Albergo as minister. This newest foreign-speaking congregation worships in the building of the First Presbyterian Church, and is a fully organized church with Sunday School, Auxiliary and Young People's Society.

Mexicans

The work for Mexicans is in co-operation with the Synod of Texas. It is the oldest and most extensive of our foreign language work. It embraces all the departments of a fully organized mission enterprise from Sunday School to Theological Seminary. These 750,000 people of alien race and tongue in Texas have the challenge of both the Home and Foreign fields, as it is really Home and Foreign Missions in one.

Evangelistic

There are seventeen ordained men, six lay workers, five licentiates and seven candidates under the care of Presbytery. There is a total of thirty-nine organized churches, fifty Sunday Schools and eighteen mission points. During the year 322 new members were received upon profession of faith and 114 by letter. These churches contribute generously to benevolences and their own support.

Educational

Texas-Mexican Industrial Institute, Kingsville, Texas, Rev. J. W. Skinner, President

This missionary institution was opened October 1, 1912, on a 660-acre tract of uncleared land with a mule barn for classroom and a feed shed for a dormitory. From this small and humble beginning the school has grown steadily in equipment and in usefulness. There are now four interlocking tile buildings, and five frame houses, including an administration building with classrooms and chapel, library and reading room, dormitories, dining-hall and commissary and teachers' home. There are seven teachers and the enrollment averages about one hundred students.

"Tex-Mex." is conducted on the basis of self-help. The school is conceived on the plan of providing work of an agricultural and industrial nature, as well as study, recreation and religious work. A large part of each day is devoted to work in the fields, dairies, the printing press and other useful occupations necessary for the running of the school. The course of study completes the high school and the purpose of the industrial work is not only to teach the boys how to use their hands, but to enable them to earn money to pay their expenses, as usually only the poorest Mexican youth are served by this school.

The enrollment taxes the capacity of the buildings. Many deserving Mexican boys desiring to enter cannot be admitted. Two of last year's graduates are in the Presbyterian Theological Seminary at Austin. One is teaching and one is continuing his studies is another institution. Many of the students at "Tex-Mex." come from Mexico and from Catholic homes, and here they hear the Gospel for the first time.

Presbyterian Mexican Girls' School, Taft, Texas, Miss Berta Murray, Principal.

This school had its beginning in the birthday gift of $50,000 by the Synodical Auxiliaries, $25,000 of this being given by the Synodical of Texas. This gift was increased by the contribution of two hundred acres of land and $10,000 in cash by Mr. and Mrs. Joseph F. Green and other citizens of Taft, Texas, where the school is located.

The first dormitory was erected in 1924 and the school opened with twenty-four girls. The plant now consists of an administration building and two dormitories. There are six teachers and about sixty-five students enrolled in the various classes. The plans call for six dormitories with a capacity of two hundred. The aim of the school is to train leaders in home-making, teaching and church work. The enrollment is limited each year and it has a distinctively missionary aim. The students are chosen by the various churches and mission centers, so that the girls enter school as the chosen representatives of their communities. They recognize that their education is a trust and pledge themselves to re-pay the debt in Christian service. They pay and earn by the industrial work of the school one-half of their expenses. The pupils range in age from fourteen to twenty-three years. All the students are received on the same financial basis and all are required to do regularly assigned house work.

From this school we may expect to come many young women who will be a power for good among their people as home-makers, as teachers, and as leaders among the other thousands who have not had the privilege of such a training.

Spanish Department,
Presbyterian Theological Seminary, Austin, Texas,
Rev. O. C. Williamson, Instructor.

The Church's evangelistic work for the Mexican people is limited only by the number of workers who are available for the inviting fields. A trained ministry is the great need of our Mexican work, as it is of all the Protestant churches working among these people. An efficient ministry must be raised up and trained.

In an effort to supply this missionary need the General Assembly authorized the Executive Committee of Home Missions to co-operate with the Presbyterian Theological Seminary, Austin, Texas, in the support of a Spanish Department. There are eleven Mexican students in this department, who in addition to their class work have helped to carry on the field work in six organized churches and five mission points. The curriculum has been enlarged, and a course fairly equivalent to the English course is given in Spanish. This is the only department in any of our four Theological Seminaries where men are trained to preach to their own people in a foreign tongue. The international character of our Mexican work is seen in the fact that of the four graduates this year (1930) two will work in Texas, and two will return to Mexico for service in that country.

Jewish Missions

By order of the General Assembly the Executive Committee co-operates with the National Board of Missions of the Presbyterian Church, U. S. A., in Jewish work in Baltimore, Maryland; Rev. A. J. Kligerman, Superintendent, and in Washington, D. C., Mrs. E. D. Goetchius, missionary. The work in each place is managed by a joint local committee representing the two Assemblies.

Christian work for Jews is the most difficult and possibly shows less visible results than any work of the Church; yet to acknowledge failure is to acknowledge lack of faith in the power of

Christ, whose offer of salvation includes a Jew as well as the Gentile. The warrant of Jewish Missions is Christ's warning to the Jews: "If ye believe not that I am He, ye shall die in your sins." The more difficult the task, the greater the need for increased faith and earnestness.

Formerly the Church has known only one type of Jew, the rigidly orthodox, who held tenaciously to his religion and was bitterly antagonistic to the Christian faith. Great and far-reaching changes are now taking place in Jewish life and thought. According to an eminent Jewish leader, "Of the four million Jews in America not more than ten per cent observe Rabbinic law, and their number is diminishing daily." Other Jewish leaders estimate that anywhere from fifty to eighty per cent of their people have religiously lost their way. It is said that in the New York area alone more than 200,000 Jews have identified themselves with Christian Science. The result of this breaking away from the synagogue is a wide-spread development of materialism, and irreligion among the Jews, and a distinct lowering of their moral standards. When this fact is considered in the light of the Jews' ever-widening influence in education, journalism, the drama, commerce and finance, the vastness of this Home Mission problem is seen, and the duty of the Church is plain.

The situation is not without hopeful signs. Many Jews are reading the New Testament. Pictures like "Ben Hur" and "The King of Kings" are making a deep impression upon the Jews. They are mingling with Christian people and are visiting Christian churches. Papers and magazines are carrying the Gospel to thousands. By means of the radio it is possible that more Jews are hearing the Gospel message than ever before. It is estimated that more than one thousand Jews have entered the fellowship of the Presbyterian churches of this country.

The Emanuel Neighborhood House, Baltimore, is located in a Jewish community of 45,000. It is a fully equipped mission with a Superintendent and a corps of paid and volunteer workers. The Superintendent reports that through the various activities more than seven thousand individual Jews are annually reached with the Gospel message. The seed is being sown especially in the hearts of the children, and in due season the harvest will appear. There are many silent believers, and some open confessions of faith. There has been no effort to organize a Jewish Christian church, converts of the mission uniting with the churches of the city.

The Northminster Neighborhood Center, Washington, D. C., is conducted in the Northminster Presbyterian Church. There are two full-time and a number of volunteer workers. All the activities of the mission are designed to overcome the prejudice and to win the confidence of the Jews, and lead them to the acceptance of Christ as Saviour.

The Assembly inaugurated the Jewish work in the expectation that the large contributions going every year from the members of our church to the various independent missions throughout the country would be sent to the Committee for the support of a Jewish work under responsible control. This hope has not been fully realized. The Executive Committee appeals to the friends of Jewish evangelization to recognize the claims of our own Jewish missions, rather than the representations of irresponsible agents of undenominational missions that prey upon the Church and give no accounting of the use of the funds received.

In the 122,000,000 people living in the United States there are every race, language and color; every faith and religion; every trade and vocation and condition of living that the world affords. They are one only in the sense that they live under one government and one flag. In every other sense the races and classes are separate and diverse and oftentimes hostile one to another.

Shall America ever become one? Is there any influence or force or spirit that can take this vast complexity of races and classes and make them into one citizenship, with a common ideal and purpose? Legislation cannot do it; education alone cannot do it. The Gospel is the only power the world has ever known that can bring all races and people into harmony with God and peace one with another.

This is the task of the Church and of Home Missions!

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